WARNINGS

OF THE

Eternal Spirit,

TO THE

City of *Dublin*,

PRONOUNC'D

By the Mouths of *John Moult*, *Guy Nutt* and *John Parker*.

Blow the Trumpet in Sion, *sound an Alarm in my Holy Mountain, let the Inhabitants of the Earth Fear and Tremble*, Joel, 2 ch. 1 v.

For behold the Lord cometh forth out of his place to punish the Earth for their Iniquity, and to comfort all Sions *Mourners*, Isaiah 26 ch. 2 v.

Dublin: Printed in the Year, 1710.

WARNINGS

OF THE

Eternal Spirit,

TO THE

City of Dublin,

BRITISH MUSEUM

PROCLAIMED

By the Mouths of John Monk,
Guy Nutt and John Parker.

Dublin: Printed in the Year, 1710.

The PREFACE.

THAT Idea, which Scriptures give, of the Designs of God with Mankind, in relation to his Kingdom, is exceeding great, and full of Majesty, Wisdom and Goodness; in a word, altogether worthy of God and of Man. It is call'd, The Desire of Nations. It is the State of Happiness and Maturity, for Mankind. It is a most considerable Fruit of the Death of Christ. It is what even the whole Creation groans and labours in expectation of: And what the Holy Prophets of God, to whom this Glory of his Kingdom on Earth has been reveal'd, have earnestly desir'd to see begun, in their Days. It is what Reason it self shews, the Alwise and Almighty God will in time, as necessarily bring Mankind to, as he does, incessantly, work upon every thing else, even upon every Plant and Animal, and every inanimate Production of his, till they come to their State of Maturity and Perfection. For he has made every Thing perfect and beautiful in his Time; *Eccl.* 3. 11. Neither perhaps would there be a Decay, or Retrogradation, in any one Thing in Nature; were it not, that the Beauty and Wisdom of the Works of God, and his wonderful Providence, appear much more, in the continual and miraculous Re-production of Things; than in keeping the Earth incumbred with the same Creatures, for ever.

Who can look upon Mankind, and say that it is come, or ever yet did come, to that State, for which it is design'd? Corruption, Ignorance, Error, Oppression, Tyranny, Wickedness and Violence overspread the Face of the Earth. God himself is forgotten, despis'd, rejected. Where is, say they, the Promise of his coming? Mankind, in the Face of Heaven and Earth, is dreadfully kept divided into numberless Factions and Sects, which at their Pleasure, vary and establish their particular, and for the most part, ingeniscang

cant Distinctions: agreeing in nothing else, but a general deriding and persecuting that Hope, built upon Scriptures, That the true Shepherd of the Flock will, at last, appear to put an end to these Disorders, and restore all things, as at the Beginning.

Christ's Ministry, and the Apostles, was employ'd in preaching The Gospel of the Kingdom; that is, the good News, or the glad Tidings of the Kingdom of God, that was coming to show its first Light, and to give as a Fore-taste of its Nature to Men: That Kingdom here on Earth, I say; which our Saviour describes, in so many Parables and otherwise: That Kingdom, which, by his Appointment, we yet pray for every Day; and whose Character is, that in it, the Will of God shall be done on Earth, as it is in Heaven: That Kingdom, which Christ says is within us: whose first Approach he demonstrated, in his Time, from the Works of the Spirit of God; both in casting out Devils, and in all the rest of his own Mission.

The Beauty, Nature and Happiness of that Kingdom, so industriously blinded by perverse Comments, are largely and magnificently set forth in the Texts of Scriptures: But the Sum of all amounts to this: That, when it comes in its Fulness, then shall God be King, and rule by his Spirit, in the heart of every Man, and over all People and Nations. It was to be once, in some measure, the King of the Jews, in the time of Moses and the Judges. And accordingly, when they would be govern'd by Inspiration no more, but would have a King to judge them, like all the Nations, God said to Samuel, They have not rejected thee, but they have rejected me, that I shou'd not reign over them. And this also the Prophet doth reproach them with, saying; Ye said unto me, Nay, but a King shall reign over us; when the Lord your God was your King.

Now, if a just and gracious and wise and powerful King, brings abundance of Blessings upon his People; what shall we expect, when God himself will restore us his Presence; and reign among Men, as King of their Kings, acknowledg'd every where? When he shall re-establish all things, so much degenerated by the Curse: When his Spirit shall cover the

Earth

Earth, as the Waters cover the Sea. When he will tabernacle with Men; and delight himself in blessing his Works? The Glory of the Kingdom of those two Inspir'd Kings, David and Solomon, is recorded as a Type of those most glorious Times, after God shall have judg'd and refin'd the Earth; and pleaded, by his Spirit, with all Flesh. For, in vain this *Universal Judgment, which is describ'd, in Scripture, as one of the next Steps in the Designs of Providence, is by those, who have in their Hands the Inheritance of the Lord, traduc'd as an universal Destruction of all things; that so they may hope to remain in possession, as long as the Sun and Moon endure: The Lamb has begun to open the Seals; and manifested, already from Scripture, that this approaching Judgment will be only the Sweeping of the Wicked, from off the Face of the Earth; as, on the other hand, it will be the establishing upon it Faithful, and the Glory of God's Kingdom.*

That the Time, for these most desirable, as well as most dreadful Manifestations of God, cannot be far from us, is and has been the general and almost unanimous consent of Interpreters of Prophecy: Amongst whom, we shall not here go about to name any of those, that are living; nor endeavour to make a Catalogue, of those many hundred, or thousands, that are now dead.

The great Persecution in France has seem'd too many, from Scripture, to be a near fore-runner of those Times, in which is to be proclaim'd, That the Kingdoms of this World are become the Kingdoms of our Lord and of his Christ: and that he shall reign for ever and ever. *And accordingly, in the midst of the persecuted People in the* Cevennes, *Inspiration, or the Spirit of Prophecy, Exhortation, Supplication and Comfort, has been powerfully reviv'd; and attested to be the Spirit of God, by many wonderful Works, and by several Instances of his protecting and guiding that People. Some thousands of Men, Women and Children were inspir'd there, even a considerable part of the People of the Country. These all spoke in the Name and Person of God; not of themselves, but being overrul'd by a Superior Agent. They proclaim'd the Destruction*

on of Babylon; and the Approach of God's Judgments and Kingdom. Now, if one only of all that People were sincere, and not disturb'd in Mind; it is highly probable, that he, and by consequence the rest also, that did agree with him, really spake from God. And the greater Number we suppose amongst them, of the like sincere Persons, the greater is the force of this Conclusion; even so as not to leave any rational ground for Doubt. But their Sincerity they have witness'd to, times without number, even by their suffering unto Death. So that their very Enemies have been forc'd to acknowledge it in print, and otherwise, that they were really sincere.

The further proofs, that force us to believe, That the Message of this reviv'd Spirit of Prophecy, comes from God, are exceeding many; and much more, than it is possible to collect or mention. Some few shall be just hinted here, to excite the further Inquiry of such, as think that the Glory of God and his Kingdom, and their own Salvation, do deserve some serious Thoughts.

That Message is altogether agreeable to Scripture; and brings nothing with it, but what is consonant to them; and what must necessarily be expected: and what it is high time to look for, if we depend upon them.

It calls Men to Repentance. It warns them of the approaching Judgments. It presents to them the tender Mercies of God, and the Graces of his Spirit.

It is offer'd as a Voice from God; as the Midnight Cry promis'd by our Saviour, to warn us, Behold the Bridegroom cometh; go ye out to meet him.

It has been witness'd to by about forty Inspir'd in London, who all have deliver'd it in the tremendous Name and Person of God; agreeing all among themselves, in the main.

It has been further witness'd to, by about one or two hundred Persons in this Place, or Kingdom, when the Spirit of the Lord has begun to agitate at times as it did Samson. For so may the Hebrew Text be translated; and so it is usually render'd, in the Interlineary Version of the Polyglotte.

These

Theſe Agitations were ſeen upon the ancient Prophets; as it has been demonſtrated, both from Scriptures, and from a Paſſage in the Hebrew Book Shaare Orah; *and may further be ſeen in* R. Albo, *and other unbyaſs'd* Jewiſh *Writers. Againſt which Teſtimonies, the contrary Opinion of a few late Fathers, educated, not among the* Jews, *but in other Parts of the* Roman *Empire, where the Chriſtian Church was already fallen away from the Spirit, as to his extraordinary Gifts is of no weight. Impoſtors, now-a-days, wou'd, ſurely, have avoided, and not affected thoſe Agitations; ſince they appear ridiculous to the World, and cou'd not but prove an occaſion of Scandal. The* Heathen *Prophets and Sybils, who are ſuppoſ'd to have been introduc'd, in imitation of the* Jewiſh *Prophets had the like Agitations alſo.*

They are ſometimes ſuch as cannot at all be imitated; no, not by the Perſons themſelves, out of Inſpiration. It agrees with the Wiſdom of God, that there ſhou'd be ſome ſuch Token of the Preſence of the Spirit: They are an appropriated Sign, becoming a Meſſage of Terror: And ſeveral learned Commentators and Divines have acknowledg'd, in their Works, thoſe Agitations in the ancient Prophets.

When there was no ſuch Word as Θεόπνευστος, Inſpir'd of God, *this Word was even coin'd, carrying with it a lively Repreſentation of the State, in which the preſent Inſpir'd appear.*

If theſe Meſſengers ſpeak in the perſon of God; ſo did often Prophets, or Angels of old.

If they ſpeak to themſelves, in the Perſon of God; *the like is often obſerv'd in Scriptures. And in* Zechariah, *where the* English *Tranſlation has it,* The Angel that talk'd with me, *the* Hebrew *has it always.* The Angel that ſpoke in me; *tho' often the Diſcourſe, there, be directed to* Zechariah *himſelf.*

Many of their Enemies do own them to be actuated by a ſuperiour Spirit; which they wou'd have to be the Spirit of the Devil. But this Spirit proclaims the Deſtruction of the Devil's Kingdom: and it owns Chriſt as Lord, as Prieſt, as Saviour, as King. And ſo by the Rules given in Scriptures, it muſt needs be the Spirit of God.

It

It is a Spirit of Prayer and Supplication to God: A Spirit of Sanctification and Love to God: leading to Charity, Repentance, Meekness, Humility, and all sorts of Virtues; and to an intire forsaking of this World. It is a Spirit of Patience and Sufferings, and Resignation to God's Will. From the like Effects exerted upon Sinners, the Apostles and Primitive Christians argu'd, that that was, indeed, the Power of the Spirit of God.

It is One Spirit; I say One: A most Wise and Holy, and Active Spirit, uniformly, and with Application, prosecuting one single Design and Plan of his own; vastly too great for any Man, or Council of Men, to imagine or manage. In which Plan, every one will be lost and confounded, who looks but superficially, into what it is the highest Duty and Concern of every Man, to examine with Care. For such is the Intent of that Spirit, even to harden, to insnare, and lead into Destruction, those that set up Idols of their own, and presumptuously despise the Message of God. And these are of old the Ways of the Spirit of God, as may be seen in Ezek. 14. 6——11. in Isa. 28. 9——13. in Isa. 6. 9——12. and the parallel places in the New Testament; and also in many other places of Scripture. Thus God as Judge, does rain Snares upon the wicked scoffers of his gracious Message. And in that Way and others, will he plead, and does now begin to plead himself, by his Spirit with all Flesh.

It is a Spirit, which is communicated to others, by Prayer and Blessing, and laying on of Hands; even as the Holy Ghost was, in the time of the Apostles.

It is a Spirit, which God gives to those that earnestly pray to him for his Holy Spirit; which our Saviour says is readily granted to such, as ask it of God; even of our Father, who cannot give a Stone, when we desire Bread from him.

It is a Spirit, which, by his extensive Spreading, and Nature accommodated to the Souls and Occasions of Men, is capable, as the Spirit of God, of being pour'd forth even upon whole Nations, and by Consequence Mankind. And it has often visited Babes and harmless Children, out of whose Mouths it has perfected praise.

It

It is a Spirit of Joy, brightning and not clouding the Mind; but exalting and purifying all the Faculties of Man: Refreshing and never injuring the Body.

It is a Spirit, which Divines and others have attack'd, not with fair Objections; but with Forgeries, Lies, Calumnies, wrested Arguments, and open Violence; even as they did of old always oppose the Spirit of God, Acts 7. 51, &c.

It is a Spirit, which prophecys of Judgments and Calamities; even as did of old the Prophets of God; and not of smooth Things, to please the World, as did the False Prophets.

It is a Spirit, which is, as the Spirit of God, jealous of the Heart of Man; excluding all Sharers, and any prevalent Affection, for whatever Objects are presented to us, from the Tempter or from the World.

It is a Spirit, laying open the secrets of Man's Heart; and also reproving the Thoughts and Actions, tho' known only to God.

It is a Spirit, addicted to no one Sect, or Party, among Men; but calling and shewing it self a common Father to all.

It is a Spirit interceding, both for a Man's self, with unutterable Groans; and also for others; even as did that Spirit, which was in the Prophets of God.

It is a Spirit of Praise and Thanksgiving: A Spirit of Consolation; tenderly comforting us, in our Troubles: A Father of spiritual Joys; inditing, upon Occasions, Hymns and Spiritual Songs to God; bringing to the Soul Peace, and all the other Fruits of the Spirit.

By it, several Persons have spoken Languages, which they were otherwise unable to speak. By it Dialogues have been carry'd on, between Persons that did not understand one another's Language.

By it, several Cures, and other miraculous Things, have been wrought; and some Punishments inflicted.

By it, many Things have been foretold, which are come to pass, and none but God cou'd bring about: In particular, the very spreading of this Spirit upon the English *Nation; and its Visit, as promis'd to many private Persons, by Name.*

It is powerful in exhorting and refreshing the Soul; able to reveal Mysteries, and the deep Counsels of God: explaining Scriptures with the Key of David; that is, of God's Kingdom and anointed King, even the Son of David and Successor to his Throne.

It exercises a Power over unclean Spirits, and discerns and lays it open, when the Spirit of Man or of the Stranger does intermix; which is what the Spirit of God did among the Primitive Christians also.

It does, wonderfully, both govern and protect those that hear it's Voice; giving continual and particular Directions, and preserving from Dangers.

Many attest to it, by the Visions and Voices from God, and Divine Dreams, which they assure have been sent them.

It threatens or foretels, not only particular, but also universal Judgements: both which it does conformably to several Examples in Scripture; acquainting us also how they may be avoided.

If this Spirit is sometimes severe, and expresses Threatnings and Wrath, against those that oppose it: so did also Christ, and the Spirit of God in the antient Prophets and Apostles; taking often even private Opposers to task.

It gives Promises to, and enters, or offers to enter into Covenant with private Persons, and with whole Nations, or Mankind; and it manifests to them God's Will and Commands.

It takes upon it self to indite Revelations of God; and gives that Account, of the universal Destination of Heaven and Earth, and of Mankind, which is most agreeable to Scriptures, and God's infinite Wisdom and Goodness; but very different from the common Thoughts and Schemes of Divines.

It lays the Foundations for the Regeneration, and perfecting the salvation of Mankind, and delivering them from Sin: and both them and all the Creation, from the Curse.

It does prepare Instruments for the recalling of the Jews, and converting of Infidels: proposing to it self to bring it about, that there shall be, over all the Earth, but one God, and one Faith, and one Law.

It

In ſome Thouſands of Diſcourſe, of Peop'e of different Sects and Opinions and Capacities this Spirit has betray'd no falſe Doctrine; tho' ſpeaking often of Matters very myſterious and abſtruce; and that, by the Mouth of Children, and other ignorant Perſons. It has invited to no ſins; nor entic'd Men to any forſaking of God.

On the contrary, It brings Men nearer and nearer to God, and inſenſibly leads them into all Truth, or all the Truth; wonderfully opening the deep and hidden Things of Scripture; and expoſing naked ſome Errors and falſe Doctrines that have prevail'd among *Chriſtians.*

That Spirit ſhews how 'tis poſſible, indeed, that every Man ſhou'd be taught of God; and not go to his Brother for the Knowledge of the Lord. And it has already deliver'd ſome rare and wonderfully excellent Interpretations of Scripture.

Its very Preſence, and, as it were, Return amongſt Men, does fulfil a great many Prophecys; and begets a lively Hope, that the Spirit of God ſhall be pour'd on all Fleſh, as the Waters cover the Sea.

By it's Miniſtration, Angels have again appear'd viſibly, and even ſpoken to Men.

It is a Spirit of Inſtruction of Knowledge, of Science, of Underſtanding, of Wiſdom; ſpeaking in the proper and unimitable Language and Stile of the Spirit of God: That is, by Phraſes altogether new, ſo playing, by the Mouths of ignorant people, with the ſecret and hidden Keys of Divine Wiſdom, as to manifeſt to thoſe few Men, who may diſcern it, That it is acquainted indeed, with the Miſteries of God, And this is, as it were, the very Seal by which the Spirit of God has thought fit, in an authentick Manner, to atteſt to all, or almoſt all the Books of Scripture.

The Spirit prepares and adorns the Bride, againſt the Coming of the Bridegroom. Without ſuch a Preſence, and the extraordinary Gifts and Powers of the Spirit of God, neither the Spreading and full Eſtabliſhing of the Goſpel, nor the promis'd Union of all Nations into one Faith, and one Law, nor the Fulneſs of God's Kingdom, can ever be expected to be brought about. Its Preſence, and immedi-

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ate Operations and Gifts were neceſſary, for the beginning of the Converſion of Men, to God and his Chriſt. And now, when the Harveſt remains yet to be made; for what has been done hitherto is but as an Earneſt: And when Chriſtendom it ſelf is deplorably hardned, miſled, and divided; its immediate Concurrence and manifeſtations are not leſs neceſſary, but rather more.

If Antichriſt is to be deſtroy'd by the Word of God, and the Spirit of his Mouth; this Spirit alſo takes upon it, to bring about that Work.

By this Spirit, we have Acceſs to God, and may inquire of him, and have his true Anſwers return'd; even as of old.

We know it cleanſes our Thoughts and Hearts, and makes us the Temples of the Holy Ghoſt. And it takes in hand that proper Work of the Spirit of God, even the cleanſing his Sanctuary alſo.

That Spirit pronounces Forgiveneſs of Sins; working ſo upon the Mind, at the ſame time, as to fill it with Peace and Conſolation, with a deep Repentance, and with Love holy flaming towards God. It makes our Hearts, our Breaſts and neighbouring Parts, to be fill'd with a burning and holy Fire, exciting to Prayer and Thankſgiving; and unknown to any, but ſuch, whom the Spirit of God does inflame.

It has turn'd many to God, that were deeply ingag'd in Sin, or in the World; and has made us to know God as a tender, gracious, and moſt acceſſible Father; never refuſing to imbrace a returning Sinner. It diſpels thoſe Terrors with which Sin and a wrong Education are ſo apt to work a Dread of Deſpair, or a Separation from God, in our Minds.

God, in his Word, has laid the Foundation, for thoſe Things, which he will bring to paſs. And if, in his Mercy, he is now pleas'd, as in former Times, to uſe Men, as Inſtruments for his Work; a great Effuſion and Communication of his Spirit is neceſſarily requir'd, to qualify them for that Service.

By this Spirit, Truth is watchfully kept, when once deliver'd; and Pride is ſhut out from amongſt Men.

It does, even as of old imploy Angels, in ſeveral Adminiſtrations, relating either in general to Men, or elſe to thoſe that follow us Voice.

It

It has inabled many Men and Women, and young Persons to ſuffer, even unto Death. Great Britain *it ſelf, beſides what they know has been done in the neighbouring Kingdom, has ſeen that Spirit try'd, by ſevere Tribulations. And thus were always intreated the true Prophets of God.*

It does wonderfully lay the Ground, for bringing about God's determinate Counſel; and acquaints all diligent Followers of its Voice, with the Reaſons of almoſt every conſiderable Step of God's Providence, as his Work goes on: So making good what the Scripture ſays, Surely the Lord God will do nothing, but he reveals his Secret unto his Servants the Prophets: *when, at the ſame Time, worldly Men have their Eyes ſhut, and wander without Light. And thus did that Angel of God, that led the* Iſraelites, *give Light to them in the Night, by a Pillar of Fire; which to the* Egyptians *was a Cloud of Darkneſs.*

It cannot be deny'd, but this Spirit prepares the Way for God's Kingdom on Earth; were it only by putting Men upon the Study of Scriptures, throughout, with a conſtant Eye to that Kingdom.

How wonderfully does it guide, as it were by the Hand; and how does it deliver from the midſt of Danger! What a Thirſt does it give after its refreſhing Preſence? And how have we been periſhing, as long as he kept abſent from us! *Prov.* 29. 18.

Oh, what occaſion for that firſt Guide and Author of his Church; that antient Preſerver of Diſcipline, and Order, and Truth, and Humility, and Union in it! That only Hope of ours, to have the ſweet and infallible Teachings of God, ſubſtituted to the dangerous, biaſs'd from the Word, and diſtracted Teachings of Men; agreeing neither with the Truth, nor among themſelves.

Let this Voice be try'd, by ſuch Rules, which, being tranſfer'd to the particular Times and Meſſages of the Prophets, wou'd have condemn'd none of them. Other Rules, now made, to ſerve the Deſigns of ſome People, are highly dangerous; and ſo much the more to be pronounc'd falſe, as, by them, a greater Number of thoſe true Meſſengers of God muſt have been rejected. Now, by ſuch a Trial, this Voice is found to be God's.

Likewiſe

Likewise, let no Objections prevail against the Voice, that are evidently to be turn'd against Revelation, or against any Part of Scripture; and have their Answers from them. By which Rule all the Objections rais'd against this Message, will be found, upon Examination, to fall at once. From whence again it will be concluded, That the Message is from God.

If some Mixtures are found, in what some of these Messengers have utter'd, if it were also true, that some among them might be reproach'd with other great Faults, it is clear, from Scripture, that the same things were incident to Persons Inspir'd, even from Moses *or* Adam's *Time, to that of the Apostles. Have Men so study'd Scriptures, that we must show the very Places, to prove these Truths?*

In case God's Design, by Inspiration, were no more, than plainly and without a Vail, to foretel Things to come, Truth must needs appear naked and pure, in such a Revelation. But that Spirit, which to instruct, does sometimes invent Parables and Stories, which never came to pass; that Spirit, which, for many wise Ends, known to himself, does sometimes, promise or foretel, or denounce such Things as have not, or will come to pass; that Spirit, I say, is now come as Judge, to try the Hearts. And what he causes to be said, whether under the form of a Prediction, or otherwise, not exactly agreeable to Truth, in the most obvious Sense of the Words, may be judicially given in Wrath; or, perhaps, is like some Expressions drop't by a Judge, to search out and lay open the Criminal that stands before his Bar. Take care, thou Despiser of a Message, that comes in the name of God, lest in a little while thy Condemnation shew'd to thee, what it was thy incens'd Judge did mean. Have Men, again, so study'd Scriptures, that we, even we, must demonstrate it to them, That these are of old, the Ways o' our God?

If Men, known to be sincere, do, against their Interest, and with the greatest Injury to their Reputation, remain faithful to this Voice, thro' all Persecutions and Disappointments: If after they have been shaken, they still become more faithful to it, than ever: What can this mean, but what they themselves do say; even that, notwithstanding all Objections, much better known to them, than to those that

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are without. They see, on the other hand, a far more prevalent Multitude of decisive Proofs, that cannot suffer them to doubt, but this is the Voice of God. And accordingly, such have been of old his Communications to Men, that there is no Age, in which Scripture, even from Job and Moses, to the closing of the New Testament, did not afford such Objections, as must have made the very Word of God to be rejected, whenever the Heart was inclinable to weigh the Strength of these Objections; And was not Faith enough, equally to ponder the contrary Proofs.

Smoothness, and a perfect Agreement with human Wisdom, may always accompany the Voice of human Teachers. But the Voice of the true Shepherd, tho' for the most part, wonderfully agreeable to Reason, did, not a few Times, appear contrary to it; and even cause him to be forsaken, by many of his Followers. And few there were so happy, as not to be offended in him. Are we, Christians, become so wise, that God must alter his Ways; and that he can no more speak, as he always did, with those native Difficulties and Knots, designedly by him inserted in his Word? And shall his Wisdom, in these latter Ages, at last conform it self to ours?

Who could, at any Time, have foreseen the particular Methods and Ways of Providence in her great Steps with Men? Who is safe, when God appears, but the humble and teachable Soul; and such as remember, that he loves to work in opposition to the Wisdom of this World, and so, as altogether to confound, by the strangeness of his Workings, those that think themselves very wise? What other possible or more noble Scheme has there been, or is there to be offer'd of Christ's Coming, to establish his Kingdom? And what Scheme of that Kingdom can be ever so true, but what Men will oppose in the Execution?

The Impossibility of resolving this Message and Manifestation, into any other Cause, shews it to be from God. Shall we say of so deep, so continu'd, so close and vast a Design; so diversify'd; so much of a Piece, in all its Parts; so many Ways witness'd, and so agreeable to Scriptures, It is a Delusion; and not equally resolve all the Appearances of Nature,

ture, and of our Lives, into a Dream of our Souls? But if by Deluſion, we underſtand Errors; this Meſſage brings none with it. Read over and over again, with Care, what has been ſaid; and ſee whether a Deluſion, a Diſeaſe, a Heat of Imagination, a mere Contrivance, or an Intervention of an evil Spirit, can work or anſwer all theſe proper Effects and diſtinguiſhing Marks of the Spirit of God; and overſpread a falſe Conceit, with all the Characters of Truth. See whether a contriv'd Deſign, or an Impoſture, can be the Caſe, when, if it were, Time it ſelf, and the Number of Perſons once favouring, but ſince, or juſt now, Adverſaries to this Diſpenſation, and the watchful Eyes and eager Deſires of open Enemies, or of falſe and diſſembling Friends, againſt whom there was no poſſible Fence, cou'd not but have diſcover'd it to the World.

No common Intereſt, no Tie, in Perſons ſo remote in their Habitations; ſo Independent, ſo unknown to one another before, and of ſo different Ages, Occupations, Countries, Fortunes, Religions, and Capacities; Men, Women and Children, cou'd cement that Impoſture. No Men, or Council of Men, cou'd compoſe or examine thoſe many Thouſands of Diſcourſes, ſeveral of them pronounc'd upon ſudden and emergent Occaſions; and oblige ſo many Perſons to learn them by Heart, and publickly to recite them, in the Name of God. And no body cou'd write down, beforehand, long and appropriated Bleſſings, to be pronounc'd to a hundred Perſons at once, whom nothing but Chance or Providence, and their free Choice, made either to meet, or to come in their Order: each crouding to be admitted and diſmiſt, as ſoon as he cou'd. For the Bleſſings given to the ſame Perſon, at ſeveral times, and by different Inſpir'd, make a continu'd Body and Syſtem; which does not well admit of being mix'd with Bleſſings pronounc'd to other Men.

In a word, all Things agree with the Suppoſition, That this Meſſage is from God, and like his other Meſſages of old, adminiſtred by his Angels. Scriptures, read with Attention, juſtify it to be ſo. They witneſs to it. They all along, furniſh, out of their Treaſures, abundant Anſwers to all contrary Objections; and receive a wonderful Light from it.

it. But if we suppose the Message not to be from God; we soon find our selves involv'd in such Difficulties and Absurdities, as do not suffer us to say, determinately, that it can be any one other Thing in the World, or Conjunction of Things, whatsoever. And accordingly, the Enemies of this Dispensation cannot agree, nor fix upon any particular Accusation or Charge against it: And what some of them do advance, is, by others refuted, and acknowledg'd to be without Ground. Neither among all those Men, and Women, and Children, some of them Inspir'd, that have been offended so, as to forsake this Voice, are there any found willing to declare, or capable to prove, That it is carry'd on, by Combination and Fraud.

If we look abroad, many Things, as it might be well expected, where Christ's approaching Kingdom was to be proclaim'd, do seem to have prepar'd Mankind in these last Ages, for this universal Message of God, and the Appearance and easier Reception of the King and Heir of all Things. Such are the Discovery of America; and the Way open'd by Navigation, into the East-Indies also. The vast Improvements of Trade and Communication, between different Countries; and the Establishment of Posts. The Art of Printing. The Perfection of other Arts. The reviving of Learning. The Violence and Arbitrariness of those Maxims, by which Mankind is govern'd, in many parts of the World. Reformation: And even that Multiplicity of Sects and Parties; which makes it palpable, that Christians, notwithstanding all their Pretences, are involv'd in Egyptian Darkness. The Study of Prophetical Scriptures. The clearing the Rights of Conscience, and of Men. The Variety of Journals, or Abstracts of Books, printed weekly or monthly, &c. And both the late and the present Workings of the Spirit of God abroad, in France, in Silesia, in some other Parts of Germany, and elsewhere. For the Spirit of God evidently seems to begin to work, in many Countries at once; and we hope will work, until the whole Lump or Mass of Mankind be leaven'd.

Now God, in the Scripture, having confin'd himself to recal the Jews and all Nations, by an Effusion of his Spirit; how can Christians but perceive that this is the Beginning of that Effusion; or at least suspect and fear that it may, in the end, possibly prove to be so? How does that Belief become a Crime, in any one; especially, where Liberty of Conscience is establish'd, even by the Laws of the Land? and how dangerous must it be presumptuously to ascribe these Things to the Devil, while the Scripture gives that Description, which we read in it, of the only one impardonable Sin?

To these Reasons many other Proofs may be added, That this is the Spirit of God; some of which may be further gather'd out of the printed Prefaces *and* Warnings; The Cry from the Desert, *and the* French *Book call'd,* Theatre Sacré des Cevennes; *from* The Way of Trying Prophets; The Impartial Account; Sir *Richard Bulkley's* Answer to several Tracts; The Dealings of God to his Servant *John Lacy*; *and* The Letter to Doctor *Woodward. What more Proofs were to be mention'd here, must be suppress'd, for want of Room. But the Warnings themselves, which have been in several Collections heretofore publish'd, some of them pronounc'd by very young Persons of the weaker Sex, as well as what here follows, will give no small Light to the Solemnity, Origin and Truth of this divine and tremendous Message.*

The Number and Character of these Witnesses for God rais'd up in these our own Times and Nations; all of them English; *their Agreement in Doctrine, and in the chief Import of their Message; the Difference of the Style, evidencing that they are not taught one of another; and the Contents of the Discourses, surpassing the natural Capacities of the Persons, must needs fill the Minds of all sincere Readers, with many serious Thoughts and Reflections. Who will be able to gather, even without seeing the Messengers, that they are under Direction of one super-influencing Spirit; and that they have not, as is imputed to them, their Dependance upon any Man. And with these do agree a considerable Number of Inspir'd of other Nations.*

Neith

Neither let any one say, that the Multitude of Witnesses ought not to be regarded, in the Case of a Message from God, as it is regarded in Civil Matters: For Scriptures are very expres to the contrary. And accordingly Moses *says, In the Mouth of two or three Witnesses every* Word *shall be establish'd. Which Rule, of that inspir'd and mysterious Law-giver, does most probably extend even to Messengers from God. For why should it not, since a Combination, in so horrid a Crime, is even less to be fear'd, than a Combination of Witnesses, against a Man's Life: And he that spoke presumptuously, in the Name of God, was by God's over-ruling Hand and determinate Providence, to die within the Year, or to be made a severe Example of his Justice? Of which we have some Instances recorded, in the Persons of* Hananiah, Ahab *and* Zedekiah; *God, in this Case, when Idolatry or Rebellion against the Lord, was not preach'd up, being, for the most part, if not always, the only proper and discerning Judge. Many of the Messages to the* Jews, *by the ancient Prophets, were attested no otherwise: And that Nation, as the* Ninevites, *had often but one Prophet, to deliver the Contents of them. So great was the Regard, which God expected to be paid, to one, that spoke in his Name. But St.* Paul *clears this Point altogether, where he makes even the delivering of a Message from God, twice or thrice over, by several Returns and Dispensations of the Spirit to the same Inspir'd Person, to be valid, even by virtue of the Sense, which he does fix upon* Moses's *Rule,* 2 Cor. 13. 1. *In Consequence of that very Rule, probably, and for more Solemnity's sake, the Apostles were sent two and two; and afterwards took, in their Travels, some Inspir'd Companions with them. In like manner, we see, in the Parable of the Husbandmen,* Mat. 21. That the Housholder sent first his Servants; and then other Servants, more in number than the first; and at last sent his own Son, saying, They will reverence my Son. *from whence it is plain that a greater Multitude of immediate Messengers speaking from God may justly challenge from the World, nay from the very Teachers, a greater Regard. And to this does witness all the rest of Scripture.*

Yet

Yet it ought to be acknowledg'd, that, where the Discerning of Spirits is wanting, when other Circumstances do present nothing to overthrow the Sincerity and Truth of the Persons this Rule, tho' sufficient to clear our Conduct from any presumptuous Guilt, in Spiritual Messages, as well as in Civil Matters, seems, nevertheless, altogether infallible, in neither Case. Many Witnesses, swearing to the same Fact, have been sometimes perjur'd. And there is an Instance, in the sixth Chapter of Nehemiah, of at least three inspir'd Persons attesting to a false Message from God. But, as to the Main of the present Message, the Case is very different. There is both in South and North Britain, even a Cloud of disinterested Witnesses, confirming it from Day to Day, in divers Places and Manners: And every Thing concurs, both in the reveal'd Word of God, and in a numberless Multitude of other Circumstances, to attest and establish the Truth of it: the very Objections, in as much as they are to be answer'd, by Precedents and other Proofs from Scripture, working together to evince it from God.

It must be a high Presumption indeed to pronounce, of the Message be clear'd and confirm'd by us, from the Scriptures, That, in the so doing, there is a secret Design of ours, to undermine their Authority. Who among the Prophets, after Moses, or among their Followers, cou'd have avoided the same Charge, in the Mouth of profane Opposers of the Revelations of God? The Injustice of those our Accusers appears, in their very endeavouring to take away from us the Means of a just Defence. And their Want of Wisdom is seen, in their taking that Course, by which they are necessarily induc'd, and inabled so much the more to oppose this Message, as we, or others, might thus prove it, more certainly to be from God.

But in this difficult Inquiry, as in all others, relating to a Man's Conduct and Opinions, one wou'd think, that the Obtruder of his own Dominion over Consciences, cou'd, at most, but exhort and speak his Thoughts. For every Man is not only authoriz'd, but even forc'd, by an unavoidable Necessity in Nature, to judge and determine for himself. Let none deceive his own Soul. Thou art free, O Man:

God

God himself has made thee so. Thy Choice is an arbitrary an uncontrol'd Act of thine. Here, thou art desperately sick. According as thou followest this Man or that Man's Advice, or neither of them, thou shalt be like to live or to die. Oh, sayst thou, The Greatness of the Danger amazes thee. Alas! Thou dost want Parts and Judgment to discern and determine! Thou canst not go about it, or use any Diligence! Thou wilt not run the hazard to chuse. Thou wilt altogether rely upon thy Friends; and are resolv'd to follow the good Advice of thy learned Doctors. And dost thou think thou to have avoided the Necessity of determining for thy self? Thou Deceiver of thy own Heart! That, even That, is thy most arbitrary Choice; and by it thou shalt stand or fall. Thy own Soul has renounc'd all other Ways, and chosen to be guided by these thy Doctors and thy Friends. The same holds truer yet, in Matters of Religion, where a Man is more at Liberty to act, and to inforce his Choice. Whether you forbear to think of Religion at all; whether you follow that or that Party, or this or that other Man's Opinions; or are, in every Thing, guided by your own unbiass'd Judgment; search, search your Consciences; confess that all these Things are your own most free and most arbitrary Choice, as far as you are free at all. So they are: the Case is plain. Other Men, not following your Thoughts, will demonstrate it to you: even the greatest Part of Mankind. Yet you think that others, using the same Liberty, who suffer not themselves blindly to be led by Men; but impartially and diligently look for Truth, and pray to God, that he would enlighten them, are much bolder than you, and hardly fit to live. Oh desperate Hypocrisy! Oh intolerable Pride, mask'd with a Vizard of Humility! How long shall Men thus arrogate to themselves that Authority, which is proper only to God? Set apart the Bonds and Care of worldly Human Society, which must be left to the Magistrate; which is, and from whencesoever and in what manner does arise that Power, that a Man would exercise over his Brother's Conscience, while he does not own reciprocally, against himself, the same Power in his Brother also? Does this thy new Power bring all Men under thy Verge?

And

And are thy Decisions become universal Laws for Mankind? Thou canst not, thou dost not think so. Know then that none can be more free from that Power, than those that detest and disown it utterly; whose Master is Christ, and thou one of their Fellow-Servants.

But what must then be done, since none, by striving ever so much, can avoid to abuse? And how shall every Body judge and abuse for himself? Truly, Humility, Sincerity, fervent Prayer, and an impartial Inquiry, will go a great Way. Almighty God delights to direct those, that will be guided by him: and has made Men naturally quick-sighted, where their Happiness and Interest is concern'd, if corrupt Counsellors don't interpose. And the very hearing People on both Sides, will easily discover where the Character of Truth are found. Those that would oppress their Adversaries, or that would have them not to be so much as heard, do raise many just Suspicions against themselves. But if Diligence, Accuracy, and Patience, and the reading of Scriptures, be superadded, by any; it is not easy for that Man to be deceiv'd. A Degree of Learning, that stands upon the same Level as that of other Men; and a Mind accustom'd to the discovering of perplex Truth, and the overcoming of Prejudices of all Kinds, may help a Man also; especially when Objections, or unforeseen Difficulties arise. But if People will neither apply themselves to God, nor give any Regard to examin with Care; but will peremptorily determin out of hand, that which cannot be known, without an exact and impartial Examination of Matters of Fact; what can we say, but that Truth will come at last, brought on upon the Wings of Time: and that it is to be hop'd, that Almighty God, whose Honour is so much concern'd in the Case, will hasten so, as to leave no room to doubt? In the mean while, those that persecute us, not presumptuously, but thinking to do God Service, shall continue to have our Prayers, while they thus labour to convince us more and more, That the Lord has spoken.

WARNINGS OF THE Eternal Spirit, TO THE City of *Dublin*,

November the 8th, there was an Order of the Spirit, by *John Moult*, to *J. G.* to Write out what had been Spoken, to be given to the Publick.

By *Guy Nuts*, *Wednesday*-Noon, *November* 8th, 1710. under the Operation of the H. and Eternal Spirit.

I Will that you Print what doth concern this People here: And, MY Word shall be freely given away. When I have finish'd the Work in this place, which I sent you here to Do; you shall Leave what hath been Spoken to the Care of my Servant *M.* For to Print, and pu-

bliſh it will be of Uſe unto this People, when you are gone.

You ſhall put on the Title Page, *Blow the Trumpet in* Sion; *and ſound an Alarm in my Holy Mountain: Let the Inhabitants of the Earth Fear and Tremble. For, behold the Lord cometh forth out of his place, to puniſh the Earth for their Iniquity; And to comfort all* Sion's *Mourners.*

The ſame Day, by *John Moult.*

Make ye all haſte, and Print what I have ſpoken, by my Servants; for they ſhall be of great Uſe to this People.

Guy Nutt, Saturday, November the 11th. 1710.

YOu ſhall print the Prayers: This people ſhall ſee and know, how I do aſſiſt you in that great Duty. They ſhall ſee and know, that you ſeek my Face; and that you dare not do any thing without my Direction. And how that I am a God hearing Prayer. So near am I to direct every Diligent ſeeking Soul.

Guy Nutt, the ſame Day ſoon after.

YOu ſhall print that Order alſo. This people ſhall know how near I am unto you; who doth go forth at my Word; and at my Word doth they return again. This is that URIM and THUMMIM, which ſhall go along with the *Iſrael* of GOD. You are and ſhall be thus favour'd with this great Privilege; as you keep near the Lord, and Walk worthy in all well pleaſing.

John Parker, preſently after.

What I have Commanded you concerning the printing that Book, ſee that you obey the ſame. A

A Prayer by Guy Nutt, *under the Operation of the Spirit.*

IF Thou wilt ſpeak, Lord, this people will hear thy Voice. Thou haſt now ſent forth thy Word, prepare the Hearts of the people to hear it, that they may not ſlight this Meſſage, which now Thou haſt ſent hither. Make way, O Lord, for this thy Word; let not the powers of Darkneſs hinder, but appear in thy Mighty Power, that many may be turned unto thee; ſuch which ſit in Darkneſs, and the regions of the Shadow of Death: Thy Hand can reach ſuch. This was the end of our Lord's coming, to ſeek out, and to ſave them that was Loſt. Shall thy mighty Power, now, be put forth in this City and Country! Shall the people, now, offer Themſelves willingly unto Chriſt Jeſus, that they may know the Voice of the True Shepherd, from every ſtrange Voice? O Lord, I intreat thee for this poor people: Give, now, thy Word, which may come down as Rain upon the Graſs, which may refreſh every weary Soul, and relieve every diſtreſſed Soul, that they may be awaken'd unto Righteouſneſs, and ſeek the Lord, whilſt thou art to be found, before that Day comes, when they ſhall ſeek, but not find thee, that they may make a right uſe of this Day of their Viſitation. Our Soul ſhall rejoyce in Thee, the Lord, for this thy Appearance unto this poor people, who wander to and fro upon the barren Mountains, and deſolate Hills like Sheep that have no Shepherd or Guide.

Lord, look down in thy great Compaſſion, and bleſs thy Word which thou ſhalt ſpeak. Let not the hard-hearted Oppoſe thy Work, but let thy Word be as the Hammer to ſoften and mollify. Let not this people withſtand their own Mercy; but receive and embrace this thy Goſpel when it is offered unto them: So carry on thy work in this place, that many Witneſſes may be raiſed up in this place, to witneſs

nels for the Lord Jesus Christ; unto him every knee must bow, and every tongue must confess that Christ is Lord. We adore thee, we worship thee, O Lord, God of Heaven, and the whole Earth; Keep us in every place, O Lord, and open thou the Hearts of this people, to receive this Message which thou hast sent us with.

Thou shalt have the Glory, O Lord, none we seek nor desire, so that we may but honour and Glorify our God: Thou alone art worthy to receive Power, Might, Majesty and Dominion; together with our deareſt Lord, who was slain for the Redemption of Mankind, and who is now coming the second time, without sin, unto Salvation. In the Faith of this our Souls rejoyceth; in thee the Lord, knowing that thou art now come down to visit this Earth. We cannot leave thee, O Lord, we will cleave unto our God. Nothing shall separate us from thee. What can, O Lord, separate us from thy Love, which is in Christ Jesus our Lord? Neither Life nor Death, Principallities nor Powers, can be able to do this: So hast thou shed abroad thy Love into our Hearts, which hath united us unto thee. O that thou wouldst shed abroad this Love into the Hearts of this people, that will Unite them unto thee; then will they leave all to follow Christ, their Lord, who will be all in all unto them. This will be the pearl of great price: For this pearl, they will be willing to sell all. O that this people may find this great and precious Pearl! This is our Labour and Travel, O Lord.

John

John Parker, Sunday, October the 29th, 1710.
Faithfully taken in Writing. By *JOHN GYLES.*

O Thou mighty Lord God! Thou that regardeſt the Prayers of thy people: Lord, we are here before thee, humbly deſiring of thee, to aſſiſt us with thy Holy Spirit; then ſhall we be inabled to declare thy Will. Be thou pleaſed to pour down thy Holy Spirit into our ſouls. Give us, O Lord, ſuch a taſte, that we may be inabled to cry unto thee, that we may be inabled to ſay, Thou art a Gracious God, O Lord, we beſeech thee to hear and to anſwer; We, Lord, are weak, we are frail, we can do nothing as we ought to do, without thy aſſiſtance: Therefore, O mighty God! remember thy promiſes made to thy people, that in the latter Day, thou wilt pour out thy ſpirit on thy Sons and thy Daughters. Let, Lord, thy word take root in the Hearts of thy choſen people.

John Moult the ſame Day, *J. G.*

I will make good my promiſes, and will pour forth my ſpirit, and your Sons and your Daughters ſhall Prophecy in my Name, and your Old Men ſhall dream Dreams, and your Young Men ſhall ſee Viſions: Therefore will I be glorify'd in them, in this the latter Day. I will be merciful unto all Men; I will ſhew forth my loving Kindneſs unto them; and will now be ſo gracious, as to call

call them my ſelf back from their Sins. I will come down from my Throne, and will pour out my ſpirit into the Hearts of Men. Theſe ſhall be my people, and I will be their God.

Therefore let the Earth tremble, for the Lord is now come to make Peace among Men: He will not tarry, but will deliver his choſen Ones, whom he has choſen to preach his Goſpel to them; to them that know him not. many, I ſay, many people in this place ſhall own that I am come forth, to ſhew my people their Tranſgreſſions: Therefore rejoyce ye, and be exceeding glad, for he has choſen ye to go into all Nations for to declare his wonderful works.

John Moult, October 20th, 1710.

THE Lord is now coming to call Sinners to Repentance: Therefore ye ſons of Men; hearken to the Voice of your God, for he cries aloud, Repent ye, for the Kingdom of your Lord is at Hand: He will ſend forth his Meſſengers before him; your God will be Gracious unto thoſe, which ſhall call for Mercy; he will not hide his Face from you, but he will give unto you ſuch Bleſſings that the World cannot take from you.

John Parker the ſame Day.

BEhold I come, and bring my Reward with me, to give unto every one according as his work ſhall be: Therefore Repent; cry unto your Lord, that he will aſſiſt ye with his Holy Spirit. Cry to your God, that he will grant you his Aſſiſtance; be conſtant in Prayer unto him, ſeek him diligently, and he will be found, for he is God, a Merciful Lord, and he will abundantly pardon the Offences of his people; he will not be wanting if you be earneſt with him, he will enable ye, he

will

will ſtrengthen you, and give you Grace ſufficient, nothing will he withhold from his people, if they will but ſeek unto him.

John Moult, Tueſday, October the 31ſt, 1710.

THE Voice of your Lord is now come forth to call all Men back from the Evil of their ways; He is good, he is Merciful, he will not turn his Back from one that Repents of their Sins. He is come forth, now, with power, and the Earth ſhall tremble before his Face; he will not tarry, but he will come: Therefore be ye upon your watch, for you know not the Day that he will come. He is at the Door knocking, O receive him in! O ye ſons of Men, how can I bear to ſee my Word trampled under Foot, by the Wiſe of this World. I am now Riſen from my Throne, and am coming with terrible Judgments; I will pour them upon my Enemies: Therefore be ye aware, leſt *Satan* ſhould get ſo much power over you, as to be found fighting againſt God.

Guy Nutt, Wedneſday, November the 14th. 1710.

GO thou and viſit my Handmaid *G*——— ſhe is mine; I will Viſit her, ſhe ſhall receive my Holy *Spirit*; ſhe ſhall declare my Word in this City.

John Parker.] So ſhall he whom I have joined to her.

Guy Nutt.] Wilt thou thus manifeſt thy ſelf unto poor Sinners.

Parker.] And many more will I raiſe up in this place.

Nutt.] You are not come hither in vain; I will work mightily by you.

John Moult.] I will not ſpeak my Word for naught; but I will raiſe up many Inſtruments in this place.

Nutt.]

Nun.] Therefore be ye incouraged to Labour in your Lord's Vine-yard.

Parker.] I will reward you greatly for the ſame.

Moult.] My Reward is great.

Parker.] And ſhall endure World without end.

Moult.] Rejoyce ye my choſen Ones.

Nutt.] And be exceeding glad.

Moult.] For I the Lord hath now ſent you forth to preach the everlaſting Goſpel to poor Sinners.

Nutt.] The poor and needy ſhall hear this joyful ſound.

Moult.] I will ſound out the Trumpet louder and louder.

Nun.] Which ſhall raiſe the Dead in Treſpaſſes and Sins.

Parker.] Which ſhall be a new Reſurrection unto them.

Moult.] I will give unto all that ſeek my Face, my Holy Spirit: Therefore be ye encouraged, for I, the God of *Abraham*, of *Iſaac* and of *Jacob* will be with you, and remain with you. Man ſhall not ſtop the Work of your Lord's going on; for my Work is great, and the Servants are but few: Therefore truſt ye in the Lord, for now now ye are on his Meſſage, and he will be with you.

John Parker the ſame Day.

YE Inhabitants of this City, Rejoyce and be exceeding glad, for your Lord is coming with great Bleſſings; he is coming to enlighten ye, and to give ye a true Underſtanding of himſelf. Open the Door of your Hearts, and be ye ready to receive him, for he is a God of Love and of tender Compaſſion to all the ſincere in Heart, and thoſe that diligently

diligently seek him, he will not withhold any good thing from them; he will pour forth his Holy Spirit into your Hearts; he will make you to rejoyce in the salvation of your God; he is coming with his Arm stretched forth to receive the Rebellious sinners: Therefore, my people, slight not the tender Mercy of your God, for he calls you all, he excludes none that will come in Faith to him.

John Moult, Thursday, November, 2d, 1710.

LEt the Earth tremble, for your Lord is now come down to call all to an account of their Works: He has given a Tallent unto every Man, and he is now come to see, if the Tallent which the Lord gave, be improved. He is now Risen from his Throne; he comes, he will not tarry: He is now come down to call all sinners to Repentance.

Therefore Repent ye, and return to the Lord God, for terrible indeed will that be when he shall come to Judge the World: Therefore be ye on your watch, for the Lord will come as a Thief in the Night, when he shall find his Watchmen asleep. He has now sent forth his Voice to awaken those that be asleep; but they lay within themselves, we will have a little more ease. Woful indeed will it be unto those that is not prepared to receive the King of Kings. I will sound my voice unto the dark corners of the Earth; and all shall know that I am the Lord.

Guy Nutt, Friday, November, 3d. 1710.

A Prayer.

IF thou wilt speak, Lord, this people will hear thy Voice. Thou hast now sent forth thy Word, prepare the Hearts of the people to hear it, that they may not slight this Message, which now thou hast sent hither; make way, O Lord, for this thy Word, let not the powers of Darkness hinder, but appear

in thy mighty power, that many may be turned unto thee; ſuch which ſit in darkneſs, and the Regions of the ſhadow of Death: Thy hand can reach ſuch; this was the End of Our Lord's coming, to ſeek out, and to Save them that was loſt. Shall this mighty Power, now, be put forth in this City and Country? Shall the people, now, offer themſelves willingly unto Chriſt Jeſus, that they may know the Voice of the true Shepherd from every ſtrange Voyce?

O Lord, I intreat thee for this poor people! give now thy Word which may [cauſe us to] cleave unto our God: Nothing ſhall ſeparate us from thee. What can, O Lord, ſeparate us from thy Love, which is in Chriſt Jeſus our Lord; neither Life, nor Death, Principalities nor Powers can be ever able to do this. So haſt thou ſhed abroad thy Love into our Hearts, which hath United us, O Lord, unto thee.

O that thou wouldſt ſhed abroad this Love into the Hearts of this people, that will unite them; then will they leave all to follow Chriſt, their Lord, who will be all in all unto them. This will be the pearl of great Price; for this Pearl they will be willing to ſell all. O that this people may find this great and precious Pearl. This is our Labour and Travel, O Lord.

Guy Nutt, Saturday, November 4th. 1710.
The Meſſengers only preſent.

A Prayer.

O Lord ſpeak thou, by us, unto this people; let not theſe Meetings be ſpent in vain: We cannot ſpeak except thou doſt put thy Word into our Mouths. Let not us be made ſigns and wonders altogether. Keep not ſilent, O Lord; but ſpake, that this people may hear thy Word, that will ſilence all Arguings and Diſputings, this people will hear thy Voice, O Lord, we are nothing, take not thy Holy Spirit from us; but viſit us, O Lord, more and more, with thy mighty power, then ſhall we do

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that work which thou haſt ſent us here about. If thou wilt ſpeak, O Lord, we will hear, our Souls doth wait on thee, to receive thy Words, when thou ſhalt pleaſe to ſpeak unto us. Thou knoweſt we dare not move without this, we cannot ſpeak unto this people, except thou doſt appear. The work is very great, O keep us in a conſtant waiting upon thee, our God, that we may improve all our time in waiting upon thee, who muſt impower us, who muſt fit and qualifie for this thy great Work: Let nothing in us hinder thy appearing to us, and in us. We are weak and fooliſh, we are oftentimes off our watch, help us, O Lord, againſt our natural Infirmities and Weakneſſes, leſt we diſpleaſe thee our God, and cauſe thee to hide thy Face from us. What manner of perſons ought we to be in every thing, O Lord? How ought we to watch over our own Hearts, and to take heed to our Words, leaſt we ſhould offend with our Tongue.

Your Voice ſhall be heard on high; you ſhall yet ſpeak my Word.

Anoint us, O Lord, as with freſh Oyl.

Guy Nutt, on the Lord's-Day, *November* 5th. 1710. Many people being preſent.

YOu are all the Workmanſhip of the Lord, you are all his Creatures; in him ye live and move and have your Being: And therefore your Duty is to ſeek the Lord, and to ſerve him. This is no light matter, but of the greateſt moment; this concerns your everlaſting Peace: Liſten you unto the Voice of the Lord, which now he hath ſent forth, which calls unto every ſinner to turn and Repent, and forſake the Evil of their ways and doings, to ſeek the Lord while he may be found; the true Shepherd doth now utter his Voice, he that is come to ſeek and to ſave. Be ye now gathered unto this Shepherd, which is Chriſt the Lord, who laid down his Life for you, and hath now appeared to Viſit

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this Earth, to call [illegible] that the Sheep should hear his Voice, which will lead them and direct them in the way which will lead them unto Everlasting Rest. This will bring you all unto his ways, which is one, for the time cometh, when the Lord's people shall be one, and his ways one. He'll heal your Breaches, he will reconcile you unto himself, and one unto another, they shall not be Divided; he will gather his saints together, he will bring them into one Fold, where you shall feed and lye down in safety: This the great Shepherd is now come to do for the Sons and Daughters of Men. *Ephraim* shall not envy *Judah*, nor *Judah* vex *Ephraim*; but they shall serve the Lord their God in Truth and Righteousness: To this end hath your Lord now appeared, and will appear to the gathering his Son from far, and his Daughters from the very Ends of the Earth, rejoyce you at these glad tydings, which the Lord hath now sent forth; where you may all come, and the Lord will receive you graciously, and he will abundantly pardon every repenting sinner; where he may come and drink of the water of Life freely; he will make with thee an Everlasting Covenant. Be not thou discouraged, thy Lord will receive thee; embrace you the tenders of the Free Grace of God, through Christ, to your souls, before that Day come, when it shall be said: He that is filthy, let him be filthy still. Do you believe this? Take heed lest any of you be found among the Mockers and Despisers, but fear the Lord God of Heaven, and the whole Earth, before whom the Nations shall bow, and remember he is ready, to pour forth his Judgments upon the wicked and rebellious; he will stretch forth his Arm: [*Thus* Guy Nutt *stretched forth his Arm*] Who can deliver when the Lord shall appear in Flames of Fire, rendring Vengeance upon those that know him not, nor obey his Gospel. You read of your Lord's second coming; do you live in the expectation of it, his coming

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is now very near: And because you should not be surprised and be found unprepared, your Lord hath now sent forth this Voice, to warn you, that the Bridegroom cometh, therefore must ye go forth and meet him, you must now prepare, you must now get Oyl, your lights must now be burning; your Lord doth now offer freely what shall fit and prepare you for his coming: Therefore come unto the Lord as little Children, in the Truth and sincerity of your Hearts, and the Lord will fill your Heart with this Oyl; he will not reject you for your various Opinions nor Professions, but come as nothing Creatures in your own Eyes, acknowledging your Sins and your Transgressions, that so your Lord may have mercy on you. This Voice shall be loudly sounded in this City and Country; all shall hear this Voice, and many shall turn unto the Lord, and shall worship him in spirit and truth.

Those are the Worshippers which your Lord seeks. 'tis not Lip Services, 'tis not with the Tongue only, but it must be performed with the whole Heart, in the spirit and power of the Lord; all other worship and worshipers will this Lord call to an account: The Gospel must be preached freely without Money, and without Price. The Grace and Mercy of the Lord is free to all: here the poor soul may come and receive freely, freely the Lord giveth, go home to thy Lord in secret, there pour forth thy soul before him, he will hear thy Cry, and answer thy Prayer, he will not reject thee, tho' thou hast been never so wicked, he will have mercy on thy poor Soul. Christ laid down his Life for the very worst of Sinners, he delighteth in Mercy, and to shew Mercy unto such as you. Let the Love of your God draw you unto himself. Bless you the Lord who hath sent these glad tydings unto you, and hath remembred you in your Distress, and will be very gracious unto you in this City and Nation: if ye receive this Voice and Message, he will make you

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great in his Kingdom, he will make you Honourable in his House, your Prayers he will accept, he'll teach you the way of Life, wherein you shall walk with pleasure; his ways are ways of pleasantness, and all his paths are Peace; length of Days are in his Right Hand, and in his Left Riches and Honour for evermore. You'll say his voice is most sweet, his words are sweeter than the Honey or the Honey-comb; 'tis the voice of your Beloved that calls you to come and drink of the Water of Life freely.

John Moult, Monday, November 6th, 1710.

GIve ear unto the Voice of God, for God cries aloud, his Voice shall be heard through the Earth. Hear what the Lord shall speak unto you, for the Lord is now come down to dwell with Man; he will pour forth his Holy Spirit. Be not mockers, neither do you make game at the Word which the Lord speaketh: Take ye great care lest ye should be found Fighting against God: Man shall not stop my Voice, but I will sound it louder than ever yet; therefore return, return ye unto the Lord God. Man shall not take upon himself to teach the people, but I will come and teach them my self. My Arms is now stretched forth to receive all those which shall come unto me like little Children: Therefore come ye unto me, all ye that be heavy laden, and I will give you Rest; come ye to that Fountain which is now a Flowing, come ye and drink of that water of life, which now I have prepared for you; let not my Invitation be in vain, but come, come.

Guy Nutt, Monday, November 6th: 1710.

HEar you the Words of your Lord, which he shall speak unto you in this place. He is now coming to speak comfortable to every sincere Soul: Thou which art weary and heavy laden, and wants

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to be eaſed of this heavy Burthen, the Lord doth now call thee to come unto him, who alone can eaſe you, if you will be eaſed of your former Yoke, of your Bondage, your Burthen: You muſt come unto Chriſt your Lord, who ſaith, come unto me all you that are weary and heavy laden, and I will give you reſt. Take my Yoke upon you, learn of me, he'll make you Diſciples indeed if you learn of him; he'll teach you to do his Fathers will, he'll ſhew you the way which you muſt walk in; he'll lead you in the way of all Truth, where you ſhall not err, neither go aſtray, as you give up your ſelves unto the Lord, for him to rule in your Hearts; he'll ſo rule in your Hearts, that he will diſpoſſeſs the ruler of this World, which ruled you before. Take his Yoke willingly upon you; give not way unto the enemy of your ſoul, to rule in your Hearts: You cannot ſerve two Maſters, you muſt leave the one and cleave unto the other. If you wou'd have eternal Happineſs, which is not ſo eaſy attained as the generality of the Sons and Daughters of Men do think; no, ——————— there is a ſpiritual Warfare, which every one muſt be called to, and muſt paſs through, which warfare is this, thou muſt war againſt thy Enemies, which are the Enemies of thy own Soul, part of which, are thoſe ſins and Iniquities which does lye in ſecret in your Hearts, let them be of what Nature and kind ſoever, you are called to War againſt theſe. But ſays the poor ſoul, who ſees his own weakneſs and inability, and the ſtrength and power of thoſe his Enemies, which lyes ſecretly lurking in his heart, How ſhall I overcome? be not thou diſcouraged to go forth againſt the Lord's Enemy, and the Enemies of thy Soul. Truſt thou in the Lord, ſtay thy ſelf on the mighty God of Jacob, he will ſtrengthen thee, he will help thee; Chriſt thy Lord is thy Captain, he'll help thee in thy ſpiritual Warfare to overcome. His power, his ſtrength is greater than the power of Darkneſs: This power

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he will give unto every sincere soul, which doth give up himself willingly, sincerely to follow his Lord. If thou art in good earnest, he'll arm thee with his spiritual Armour, with which thou shalt be able to quench all the fiery Darts of the Evil one. He came to destroy the powers of the Enemy of thy soul; he came to make an *End* of Sin, and finish Transgression. This he will do in thy soul, if thou art willing and obedient, and wilt keep on in thy progress and Journey, pressing onwards to that Mark which is set before thee. He'll give thee power that thou shalt overcome, and shall at length sit down on his Throne, as he overcame, and is sat down on his Father's Throne. He has conquered and made way for every sincere willing soul, who will give up themselves unto the Lord, to be taught by him, to be lead by him; he'll take care of them, great will be your privileges, who will now receive Christ your Lord into your Hearts, who alone can fit and prepare you to serve your God, who made you and created you, whom you are bound to serve and obey as your Maker and Creator. Be instructed, slight not the day of your Visitation, lest this day should be over, and those things which belong to your everlasting Peace, should be hid from your Eyes. God will not be mockt, but will execute the severest of his Judgments upon the hard hearted and stiff necked. Therefore hear, and fear and tremble; reject not the Lord lest he reject you. You must all appear before the Judgment Seat of Christ, and answer for every thing you do in this mortal Body, whither good or evil, for every idle word are you accountable, and shall give an account thereof in the day of Judgment: Your weeping then and gnashing of Teeth will do you no good, nor yield you any relief; therefore Repent and turn unto the Lord whilst he does call unto you. Slight not his Invitations. Know this assuredly, this day will be over, and if you do neglect this

day

day of your Visitation, you shall call, but the Lord will not hear you, when anguish and terror will seize your Souls, he'll Laugh at your Calamities, and mock when your Fear cometh: Such a time will overtake the Sinner, the Rebellious, the stout-Hearted, which say unto God; *Depart from us, we desire not the Knowledge of thy Ways.* Know this you are warned, you are cautioned to flee from the Wrath which is ready to break forth. Come unto him where your Souls may be saved: No safety but in the Lord; no help but in the Lord.

John Parker, Tuesday, November 7th, 1710. Reading the 45 Psalm.

REjoyce ye Daughters of *Sion*, and be exceeding glad, for your Lord is coming to raise you out of the Dust, and to bestow on you inestimable Riches: Honour and Power will he bestow on you; ye shall be set as Kings and Princes in the Earth; I will give such power into your Hands, as the Enemy shall not be able to resist.

John Parker the same Day.

GIve ear unto the word of your Lord, for he is a coming to tabernacle with Men, and to make his abode with the Upright in Heart: Therefore my Children, prepare your selves to meet your Lord; get on your Wedding Garment; then will the Lord receive you, he will open the Door to you, and ye shall enter in: There shall ye remain with your Lord, and he will feed ye with the Bread of Life.

John Parker the same Day, at a private Assembly.

YE my Children that I have in some degree inlightned, be ye not ashamed of your Lord's Work; think on the Sufferings of your Lord, how

he was reviled, rejected and persecuted; and when he was reviled he bare it patiently; therefore if ye will be his Disciples, ye must take up your Cross and follow your Lord: For he that will not bear the Cross, must not expect to wear the Crown. Your Lord has Crowns of Glory prepared for all his suffering Servants. Your Lord has durable Riches he will bestow, which will endure to all Eternity; and freely he will bestow them on you, if ye persevere to the end.

John Parker, Wednesday, November 8th. 1710. A Prayer.

GReat and wonderful art thou, O God, thou wilt reveal thy self in a wonderful manner, thou wilt soften the hard stony Heart, thou wilt mollify and prepare it to receive thee, thou wilt be gracious to the Sons of Men. Because thou takest delight to be gracious, we bless and magnify and adore thee for thy favours bestowed on thy unworthy Servants: What are we better than others? It is thy Free Grace, O Lord, there is nothing in us: we humbly beseech thee to manifest thy power more and more. Call the Wicked and Rebellious unto thee: Increase the Number of thy chosen.

John Moult. A Prayer the same Day.

O Lord, keep our Mouths with thy hand, that we may not utter any thing but what is from thy Spirit. It is a very great presumption for to take upon us to speak in thy person, when thou dost not Operate upon us. Therefore, O Lord, let our Tongues cleave to the roof of our Mouths, before we let any thing come out of them that is not from thy Spirit.

Cleanse us, O Lord from Self, that Self is always fighting against thee. We desire, O Lord, to obey thy Commands, whatsoever thou are pleased to command us, we are ready to obey. Do thou be with

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us, don't leave us to our ſelves, but be with us, and uphold us in all dangers, leſt we ſhould diſhonour thy holy Name. Good Lord keep us, for we are but Duſt; thou knoweſt thou canſt turn us which way thou pleaſeſt: Turn us, O Lord, in thy ſteps, and we will walk. — Behold, the Everlaſting God ſpeaketh, give great ear to what he ſhall ſay, for he will ſpeak, and the powers of Darkneſs ſhall not hinder. Fear thou not to declare my Will to my Children, for it is I the Lord; I will that ye depart this place within the time prefixt. to that place from whence you came. Ye ſhall not long be without thoſe powers which I have promiſed to you.

John Parker, Thurſday November 9th. 1710. A Prayer.

COme Lord Jeſus, and take to thy ſelf thy great Power and Reign: Manifeſt thy power in the Hearts of thy people. Come, Lord, come, Let the Bride ſay, come; for thou, O Lord, hath commanded thy Spouſe to ſay, *Come* LORD JESUS, *come quickly*: Come Lord and take thy Spouſe by the Hand, and lead her out of the Wilderneſs, bring her near unto thee, and feed her with thoſe dainties which thou art preparing. Go forth, O Lord, conquering and to conquer; ſubdue thy Enemies and all thoſe that do oppoſe thy rightful Reign and Dominion, and make way for the whole Iſrael of God. Remember, O Lord, thy peculiar people the Jews: Is not the time nigh that thou wilt ſhew forth thy Mighty power in the Hearts of thoſe people? thou canſt work effectually in their Souls, thou canſt make them a willing people in the day of thy power. O Lord, we believe that the day is nigh at hand: we believe, O Lord, that all thoſe propheſies of the reign of our Chriſt draweth near. Grant us, O Lord, Faith and Patience, ſtill to wait and pray, *Thy Kingdom come, Thy Will be done in earth, As it is in Heaven.*

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An Answer at the same time.

I Am what I am, the Great and Almighty. All power is given unto me in Heaven, and in the Earth. I have the Keys of Death and Hell; Therefore my Children fear not, neither be dismayed, tho' the Devil raise up Enemies against ye, and against your Lord, because his time is short; for your Lord is coming to Seal him up, that he shall deceive the Nations no more, for the space of a thousand Years, but that thousand Years is a Mystery: Therefore be not ye desirous about the same, I am a coming to release and set free the Captives. I am coming to Call my Church, and to gather her together from the Four Winds of Heaven, and to bring her into my Fold: There will I reign over her, there will I feed her with such Delicacies, and with such ravishing Delights, that she will say, *Our God is a Gracious God*; she shall forget her former Troubles, and remember them no more.

John Parker the same day at a private Meeting.

MY Children count it all Joy when ye fall into divers Temptations, for it is for the tryal of your faith, it is your Lord's will to try and prove his Children, for if you will not bear tryals, your Lord will cast you off; and if you are ashamed to own your Lord's Work, he will not own you before his holy Angels: This is a time of tryal; therefore consider it, and pray to your Lord, that he will give you strength and faith, and bear you up in your tryals, for ye must be purifyed, and refined as Gold, seven times tryed in the fire.

Guy Nutt, Saturday, November 11th. 1710.

IF you wait you shall know the Will of your God, when you shall depart this place; you must stand perfectly resigned in your Wills, unto the Will of God:

God: Let him ſend you whatſoever he pleaſeth; take heed leſt Self get into your Wills.

LOrd prevent that, that we may ſtand perfect in thy Will in every thing to obſerve thy Commands. So fix our Hearts on thee our God, our Guide, that we may not take one ſtep but as thou ſhalt lead us and guide us. Finiſh thy work here in this place, which thou haſt ſent us here to do: Make all plain and eaſy unto us, as thou waſt gracious to us in our coming forth; ſo be thou with us till we have done that work here. Then go along with us in our return, when thy time and Will ſhall be; we deſire to leave all with thee. Viſit them here when thou pleaſeſt. We deſire to reſign our Wills unto Thee, whether we ſee or know it, we ſhall rejoyce when our Ears ſhall hear it. It is thy Work we love, O Lord, and bleſs thy Name, that thou haſt honoured and choſen us, and haſt and doſt employ us. If one Soul is but brought unto Chriſt our Lord; if but one Soul ſhall receive comfort from the Viſitation of the Holy Spirit from thee, and made a Witneſs in this place for thee, thou knoweſt which way to call them here, and work Converſion to this people. Thou canſt open Mouths here from among their own people. Thou canſt raiſe up Prophets and Propheteſſes, O Lord, thus viſit this people, that it may be confeſſed that thou haſt appeared indeed.

In deep Humility we will wait on thee our God, we will humble our ſelves in the Duſt, and cry our, unworthy unworthy. Are we thus to be employ'd O Lord, whereſoever thou ſhalt be pleas'd to command us? Give us Strength and Power to follow thee, either to our own Home or to another Country, we ſhall wait for thy Directions and certain Word, by which we will walk: This ſhall be our Guide when we go forth, and when we return, this hath been our Guide, and we will truſt that it ſhall be our Guide at all times whatſoever thou ſhalt be pleaſed

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to send us; thou art our Rock in whom we will trust, our sure hiding place, our Safety and Strength, who will take care of us, who will not leave us nor forsake us. We worship thee, we adore thee, this Morning we will give thee all the Honour and Glory, and Praise, thou art alone worthy with Christ our Lord, to whom every knee shall bow, every tongue shall confess that he is the Lord of all, to the Glory of the great God.

Guy Nutt, presently after.

LOrd we will bless and praise and magnify thy Holy Name, thou shalt have the Praise, thou shalt have the Honour, thou shalt have the Glory, and thou wilt bless thy People here, the number of thine shall be increased, their Mouths shall be opened to declare thy Word, thou wilt get thy self a Name here, it shall be said, What hath God wrought? Young and old shall praise our God, for now will he appear and make bare his Arm.

You shall soon hear this News from this City.

O Lord fulfil this thy Word, we shall then report and say, the Lord hath redeemed his People, and visited them with his great Salvation, which shall be reveal'd unto all People; a Light to lighten the Gentiles, and to be the Glory of my People Israel, which is Christ the Lord, who now is a revealing himself from Heaven, in Power and in great Glory, which shall enlighten the dark corners of the Earth, that all Flesh may see the Salvation of the great God.

My Messengers shall run to and fro to declare unto Sion that her God reigneth, let the whole Earth rejoyce and be exceeding glad, the Wilderness and the solitary places shall rejoyce and sing, the desart shall bud and blossom as the Rose, they shall break forth into singing, for the whole Earth shall be filled with the Knowlege of the Glory of the Lord, as the Waters

cover

cover the Sea: this is the Day wherein the Lord will reveal himself universally, every corner of the Earth shall be visited.

This Gospel shall be preached thro' the whole World, by such whom the Lord shall Anoint and Appoint, and shall send forth in the Power of his holy Spirit. This shall be that prophetick Dispensation which is spoken of by and through the Prophet *Malachi*, where it is there written: Behold I will send *Elijah* the Prophet, which is to warn the People before the great and notable Day of the Lord come, which shall turn the Hearts of the Fathers unto their Children, and the Disobedient unto the Wisdom of the Juſt; they shall be such Messengers which shall be filled with the Spirit and Power of *Elijah*; that Spirit and Power which God did give unto *Elijah*, which shall effectually unite the *Jews* and *Gentiles* unto me, they shall be endowed with such Gifts and miraculous Powers which shall convince the Gain-sayers.

Dec. Nineteen. The same Evening, a Warning to Many People present.

THE Lord hath uttered his Voice, let all fear and tremble, who can ſtand before devouring Fire? For so will the Lord appear unto the wicked and rebellious. He is a consuming Fire, but a God gracious and merciful, slow to Anger, and of great kindness to every returning sincere Seeker of him, who does return from the Evil of their Ways, such shall find Mercy who listens unto the Voice of the Lord: Now it doth call, who says, hear and your Souls shall live, hear Instruction and be wise, whilst the Lord doth call and invite you: Seek you the Lord whilst he is to be found, this concerns your everlasting Peace.

Do you think if you forget the Lord, that you can be eternally happy, when no unclean thing shall enter into his Kingdom? Is not there great need, is not it

it of absolute necessity for you to seek the Lord, being you are Born in Sin, and have been guilty of many actual Transgressions, which have defiled and polluted your Souls? None can cleanse you, none can prepare you but the Lord himself; which if thou cometh sincerely and uprightly unto the Lord, he'll blot out all thy Sins and Transgressions, he'll take off thy heavy Burthen, thy Sins, which is a burthen: Therefore did the Lord invite all without exception, that was weary and heavy laden, every Soul may come. He is the alone Saviour who can wash thee, and will wash thee if thou wilt come unto him: if thou art willing to be rid of thy Sins, which is thy Burthen, he will make thee easy, he will not reject thee, his Blood is sufficient to wash and cleanse thy Soul from all its filthiness: Therefore come ye whilst the door standeth open, while he doth offer Mercy, while you may be prepared; now is the acceptable time; now is the day of Salvation, wherein you may find Mercy, and your Souls may live here, to praise and glorifie your Maker; then may you expect eternal Felicity, when it shall be said unto the Sheep which shall be set on the right Hand; *Come ye blessed of my Father, inherit the Kingdom which is prepared for you.*

There is but two States, there will be but two, there will be but two sorts of People at that Day. Consider of those things now, while you are on this side Eternity, 'twill be too late when you shall stand before the great God of Heaven and the whole Earth, if your Lot will not be to be set on the right Hand, no Alteration then, if Sheep, you shall be set on the Right Hand, if Goats, if wicked, if rebellious, so remaining, so living, so dying, so rising on the left hand must you go, hear you in time.

Repent before it be too late, he promiseth to receive every Soul that will come, he will in no wise cast out, he wills not the death of such as die. Consider the Goodness of your Maker and Creator, who do's

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now ſpeak unto you, and will ſpeak if you are willing to hear his voice, he ſpeaketh that your ſouls may live, that you may be partakers of his holineſs, without which no man or woman can ſee the Lord; withſtand not your own Mercy, reject not the word of the Lord which he hath now ſent unto you, he doth conſider this people, he can and will heal your Souls, he can alſo, and will heal all your Breaches; your Lord is ſo called in Scripture, *the reſtorer of breaches*: He hath beheld the Earth in its miſerable and deſolate condition, he has and now will ſend his Word to heal the people. This is that *Shilo* that *is the deſire of all Nations*, which is *Chriſt the Lord*, in and by his H. ſpirit, which ſhall now be manifeſted unto the Sons and Daughters of Men, which they ſhall partake of abundantly; here you ſhall come to worſhip God the Father *in ſpirit and in truth*. Here you will come to ſerve the Lord with one heart, for that Propheſy will he now fulfil, which the Prophet foretold in the word of the Lord, that *the Lord wou'd turn unto the people a pure Language*, when *they ſhould ſerve him with one heart and one conſent*; all the corrupt Language ſhall be done away, they that do not now underſtand one another, when they ſhall ſpeak the pure Language of *Canaan*, when they ſhall ſpeak and declare the Goodneſs of God unto their Souls, from a living experience and manifeſtation of the Lord unto them, by his H. Spirit. Here will not be that jarring, that difference, that hatred which doth fill moſt Profeſſors at this Day, for want of the Spirit of Chriſt Jeſus, their Lord and Redeemer, which ſhall unite all people into one Spirit, when received, wait for his coming: For this, pray that you may receive it. This will enable you to fulfil the Two great Commandments, which are theſe; *Thou ſhalt love the Lord thy God with all thy heart and ſoul, and thy Neighbour as thy ſelf*: All Religion without this is to no purpoſe. This will make you to *love your very Enemies*; and no leſs than this will fit you and prepare you for an Eternal State. Conſider wiſely, pure Religion is a very weighty thing, thou

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canſt not be Religious without this, it will teach thee to viſit the Widow and Fatherleſs, this will not only help thee to perform thy Duty to the Lord, but will unite thee in the Bowels of thy Lord to thy Neighbour. Here thou comeſt to be fruitful, for if you are not fruitful, how do you expect to Reap; whatſoever a Man ſoweth, muſt he reap: If you ſow unto the fleſh which is corrupt, for by fleſh is ſet forth wicked actions, being oppoſite to the Holy Spirit, you muſt of this fleſh expect to reap Corruption; But if you ſow unto the ſpirit, *you ſhall have your reward*, which is *Everlaſting Life*. You may be now made happy if you can do this: What is this? What is it that you muſt do *to inherit eternal Life*; you muſt *deny your ſelves, and take up your Croſs, and follow Chriſt your Lord*. It was not ſufficient for that young Man if he had ſold all he had, his Riches his Poſſeſſions, and had *given all away to the poor*. Your Lord bid him do that which was a very hard Task; he was very unwilling to ſtrip himſelf, but this he was commanded and required to do: He firſt propos'd the Queſtion, *What he ſhould do?* And the Lord anſwered him thus, *Sell all, part with all, and give it to the poor*; and *if thou wilt be perfect, follow me*. See that you are very careful to anſwer what the Lord requires of you. If thou haſt any thing which ſtands in the way, thou muſt remove it whatever it be: How canſt thou run the race that is ſet before thee, when thou art loaded, when thou art burthen'd? Whatever thou haſt that doth hinder thy Soul, cry unto the Lord to direct thee, and eaſe thee, and be willing to part with every thing for thy Lord's ſake, elſe thou canſt not enter into that reſt which he has prepared for all that love and fear him; and be willing to ſuffer Reproach, to ſuffer Ignominy, to ſuffer ſhame, whatever it be, thou muſt be willing to do that, and then the Lord will ſtrengthen thee, ſo that thou ſhalt be willing to *hold out to the end*. Fear thou not, come ſet about this great Work. You have a day wherein you may be made Happy; you

you have a time, improve it, *leſt theſe things be hid from your Eyes*, and you lye down in ſorrow, and lament for the ſame to all Eternity.

Nothing in this World will then Relieve you or Help you. Do not you read, that *ſome ſhall call, and the Lord will not anſwer them? And why?* ſaith the LORD, *I have put forth my Hand all the day long, and they would not hear, but caſt my Words behind their backs*: This *will be the charge* to the Wicked and Diſobedient, when they *will be ſeparated* from me, becauſe they refuſed and rejected the mercy of the Lord when offered them. Therefore will the Lord bring upon them that Deſtruction which you read of; *None ſhall enter that value not this Opportunity.*

Let the Word of the Lord be heard and received by you, whoſe Mercy and Grace is tendered unto the worſt of Sinners, he doth now give you a time and ſpace to repent and turn unto the Lord: But how long this time may laſt there is no Limitation to your Knowlege, that is in the ſecret Council of the moſt High, his great gathering Day is now come, he hath now poured forth of his Spirit, on Sons and Daughters, he you gathered, come ye unto the true Shepherd which is Chriſt, he will lead you, he will guide you, he will take care of you, you ſhall not want any good thing, he will bleſs you with Joy and Peace, and Eternal Reſt, if you will learn of him, if you will follow him, if you will obey his Voice. He that hath an Ear let him hear what the Spirit ſaith, how long the Lord may thus ſpake unto you is ſecret, and ſuch that doth not,—neither will they hear this Voice, the Lord will ſpeak in a terrible manner unto them, the Lord will ſpeak as from Mount *Sinai*; that Voice will make the ſtout-hearted to fear and tremble; you read of the Word of the Lord, the great Jehovah, when he gave forth the Law, ſo terrible was it that *Moſes* ſaid, I exceedingly fear and quake. It was ſo terrible as the Children of *Iſrael* deſired the Lord to ſpake to them ſo no more, but that *Moſes* might ſpake to them:

them: Now doth the great Jehovah ſpeak unto you by Chriſt Jeſus, of whom *Moſes* was a Type, you may hear his Voice without being terrify'd, Grace and Mercy is in his Lips, he ſpeaks comfortable unto every weary Soul, he ſaith, unto every one that is a thirſt, come, I will give thee of the Waters of Life freely, but if the People doth refuſe the Spirit of Chriſt Jeſus their Lord who dyed for them, if they ſet at nought his Council, and will have none of his reproof, you will find his Voice very terrible, he came in the Day of his Humiliation, to preach the acceptible Day of the Lord, the Days of Vengeance he did not read, ——— that was to be left unto the Day of refreſhment, which ſhould come from the preſence of the Lord, which you ſhall preach.

They who reject, ſhall be punish'd with *everlaſting deſtruction*, which days of Vengeance will now be Preach'd, and be certainly executed on the Tranſgreſſors, ſaying, *Bring thoſe my Enemies forth, and I will ſlay them before me*: Therefore be ſerious, *He will now appear as a devouring Fire; Heaven and Earth ſhall paſs away, but one jot nor tittle ſhall paſs before the Lord accompliſh his Word, for what the Lord hath ſpoken, ſhall ſurely be fulfil'd. The Lord is now coming to fulfil all that have been ſpoken of him, both in the Law, and in the Prophets, and by the holy Apoſtles.*

Guy Nutt, Saturday, November 13th. 1710.

ALL Kindreds, Tongues and Nations ſhall hear this Voice: 'Tis for the Reſtauration of the whole Creation from that Curſe, Miſery and Bondage which it doth now lye under.

Guy Nutt, Saturday, November 18th. 1710.

A PRAYER.

BE *with my Mouth; let nothing come forth but what cometh immediately from thee: Thou knoweſt my Heart.* Then the LORD anſwered. *Thou*

Thou ſhalt ſpeak, and it ſhall be printed; it concerns *ſome here in this place*; *that if they ſlight, that if they undervalue and lightly eſteem thoſe promiſes, which I have made unto them, I will beſtow them upon others*; *They ſhall know that I require Obedience, that they ſhould ſeek me when I am come ſo near to ſpeak to them, by thoſe which I have ſent.*

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